/153 cont./

325 [237] A jackal tail fastened to a stick is used to fan the fire. A hollow reed serves as a bellows, through which one blows with his mouth to fan the fire. Whether this actually suffices to bring the iron to a red heat, however, I am unable to say.

412 Two rocks take the place of hammer and anvil. Should iron tools, such as an ax or the like, happen to be available to the Auin, these are naturally preferred.

Two pieces of green wood roughly fastened together like pincers serve as tongs.

326 The smiths (only a few, usually older people know this trade) are respected, as is shown by the fact that they are "provided with food everywhere," which is apparently the way the Auin customarily express their special esteem. [Fig. 13 appears here.]

/154/ P. Political Conditions

721 The Auin, like all Bushmen, is very warlike. Every man and youth is a warrior and capable in the use of weapons.

[714] There is no declaration of war, but if a Bushman is wearing his cap of aardwolf hide, he is on the warpath (see Photo. 21).

Special training in the handling of weapons is unnecessary, since daily life forces the Auin to use his weapons constantly in hunting.

726 I myself have not witnessed any of their wars. A reliable Kaffir described an Auin campaign, in which he participated, as follows:

"Several friendly settlements decided to join in an attack on another Auin settlement. They put on their war caps and after sundown marched off in the direction of the enemy. They halted in the vicinity of the enemy settlement and, without lighting a fire (this was during the cold season!), waited for morning. After sunrise, when it had become a little warmer, they surrounded the settlement and attacked it from all sides.

My informant related that the Auin had attacked with great determination and had primarily used the lance.

The attack was made with loud shrieks and cries; no special war cry was recognized.

2: Schapera E-4, 5 (no date) 1930
FX13 Hottentot
Bushmen FX10

322 decorated with burned lines) on which meat is roasted, and scoops
[412] for hoeing out the earth loosened with the digging-stick. The North-
[415] western tribes also manufacture wooden cooking pots (sometimes decorated with burned patterns of simple design), calabashes for holding fat and other liquids, eating vessels and spoons, as well as pestles and mortars, the latter often provided with a stone bottom,
[283] which are used for pounding up dried berries, etc. Wood fibre is twisted into cord, from which they prepare their snares and sometimes their bow-strings and make nets for carrying their belongings.

824 Reeds provide them with arrow-shafts and with the tubes for
285 sucking up water, as well as with the material from which they make
[412] their fish-traps and weave closely-stranded mats for sifting ants' eggs. Reed mats are also occasionally used in the building of their huts.

237 Ostrich egg-shells are converted into bottles for holding water,
[415] and are also broken up into very small pieces from which the women
[306] make their beads. Tortoise-shells are used as spoons and scoops, and are also made into powder boxes for containing *buchu*. Small
412 drills are made of stone for the manufacture of ostrich egg-shell
324 beads, larger ones for the manufacture of serpentine pipes; two or
[439] three stones are also used as anvils for working the iron obtained by
[326] barter, or for the purpose of grinding berries, and besides these a few smaller stones are to be seen used for hammer stones or rubbing stones.

178 The other types of stone implements, which link up the Bushmen with
324 the prehistoric cultures of South Africa, are now almost certainly no
[323] longer made; nor, too, are the crude pots of clay formerly used by the Cape Bushmen.

281 From the skins of animals killed in the chase, again, are made karosses, loin cloths, sandals, caps, leather bags, quivers, tobacco pouches, etc. The sinew is used for making bowstrings, for reinforcing the shafts of the bows and arrows, and as thread for sewing skins, while in some cases it also provides the string for the nets in which
321 personal belongings are carried. The long bones of the ostrich and various kinds of big game are used for making the foreshafts and points of arrows, while other bones are made into knives, awls, pipes, etc. Horns are manufactured into spoons, whistles, small quivers for carrying arrow-points during the rainy season, implements for
[237] stripping the fibre required for snares, artificial leeches, etc., while
[415] the stomach of large animals, when not required for food, is fashioned into bags for collecting the blood and for carrying water.

2: Schapera E-4, 5 (no date) 1930
FX13 Hottentot
Bushmen FX10

Division of Labour

In the manufacture of these different utensils, implements, and garments, as well as in the collection of food, there is no division of labour within the band save as between the two sexes. Every man is expected to be able to hunt, to make bows and arrows, and to do all the other things that are done by men; and in the same way every woman is expected to do the work recognized as pertaining to women. Some women, it is true, are more clever and industrious than others in making beads, some men better at hunting or at twisting rope and boring pipes, but all know how these things are done and none devotes his life to any one of them exclusively. The only special occupation is that of the magician, who in addition to having religious and magical functions is also the physician, but otherwise even he lives and works as do the rest, getting a few presents for his occasional services.

The division of labour between the sexes is clearly marked. A man hunts and snares game, fishes, collects veldkos as the opportunity arises while he is out hunting, prepares skins, makes the clothing for himself and his family, makes his own weapons, arrow-poison, firesticks, and other implements, twists rope, manufactures the larger wooden vessels and other utensils, makes fire, and occasionally assists the women in fetching wood and water. A woman builds the hut for her family, gathers veldkos and prepares the food, fetches wood and water, maintains the fire, makes her own ornaments, and is also responsible for keeping the camp clean.

Among the Auen the beginnings of specialized labour are found in that certain men work in iron, i.e. make spear and arrow heads and other implements out of any pieces of iron they can obtain. The production of raw iron from the ore is unknown to all the Bushmen, who, as a rule, obtain whatever iron they use by barter from the neighbouring Bantu peoples. Among the !O Kung of Angola a further division of labour was found by Miss Bleek in a group at Rusembu, where only the good shots went hunting, while other men worked in iron, and another appeared to be the trader and honey gatherer.[1] But specialization of this kind is quite exceptional in Bushman life.

Trade

Although the Bushmen are thus able to draw from the resources of their environment almost everything they really need, economically

[1] Kaufmann, "Die Auin," 153; D. F. Bleek, "Buschmänner von Angola," 55.